" 10. They say that one thing results from knowledge and another from not-knowledge. This we have heard from
the wise men who taught us about that.

"11. He who knows knowledge and not-knowledge at the same time, overcomes death through not-knowledge, and attains immortality through knowledge.

ct 12. Those who worship the not-cause, enter into blinding darkness. Those who are attached to the cause, enter into still greater darkness.

"13. They say that one thing results from the cause and another from the not-cause. This we have heard from those who have taught us about that.

"14. He who knows the cause and destruction at the same time, overcomes death through destruction and obtains
immortality through the cause."

Verses 9 to 14 which are held to be the central teaching
of this Upanishad seem to contradict each other and are considered to be some of the most enigmatical utterances in the Upanishadic literature. The commentators vary considerably in their interpretations. Tattwabhushan who seems to agree with the interpretation of Max-Muller and disagree with that of Sankara which Raja Ram Moham Roy follows has an interesting note on these verses from which the following is extracted :—

" There seems to have been from a very early age a class of thinkers
or devotees who were for giving up duties, both sacrificial and social.
as soon as they attained a knowledge of Brahman. They thought
that *mdya* and *avidya,* knowledge and not-knowledge or work, could
not be harmonised, that devotion to the cause, *i.e.,* to Brahman,
excluded all devotion to the not-cause, *i.e.,* Nature—that a life of
deep contemplation was not compatible with active life—a life in close
contact with the material world. The author of the *Isopanishad*
seems to think that both these aspects of life,—the contemplative
and the practical are equally necessary for human perfection and
should receive equal attention. By devoting ourselves to practical

duties, we avoid what the author describes as death, *i.e.,* that merely instinctive or animal life which man lives before he is awakened tc